



More Car Names from the West

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Spill water at your door, that I may slip and fall;
 So that I may find an excuse to your mother for going up to kiss you.⁷

It is now a clearly established fact that the Jews did not content themselves with the repertoire of ballads and lyric songs that they brought with them into exile from Spain. Instead, they continued to create folk poetry of their own, often modeled upon the poetic traditions of their new homelands. This lyric couplet of the anxious lover is but another link, however small, in the chain of relationships between the folk poetry of the Sephardic Jews and that of their Greek neighbors.

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● *More Car Names from the West.*—A list of some one hundred eighty-plus teen-age car names, several of them analogues to those contributed by Ed Cray to *Western Folklore*, XXIII (1964), 43–44, was discussed by me in *Names*, X (1962), 279–284. To references given there I can add the following: J. M. B. Farfán, “Onomastica de Vehículos, II,” *Folklore Americano*, VIII–IX (1960–61), 285–286; B. A. Botkin, “The Lore of the Lizzie Label,” *American Speech*, VI (1930), 81–93, and Botkin, “An Anthology of Lizzie Labels,” *American Speech*, VII (1931), 32–39. Also interesting to compare are the names in Mamie Meredith, “Prairie Schooner Slogans,” *American Speech*, VII (1932), 172–174. Below are car and truck names I have collected since then, mostly from observation and correspondence in western states; parallels to the *Names* list are signified (*), and parallels to the *WF* list (†):

Adios
 Astro Nut
 A/Wreck
 Bashful
 Big Iron

Big Red
 Black Bird*
 Bombing Beetle
 Bouncing Belch
 Bull Pup (truck)

⁷ H. F. Tozer, “Modern Greek Ballads from Corsica,” *The Journal of Philology*, VI (1876), 196–205: 204, text 5. Tozer’s text was also collected, with important differences, by G. [H.] Blanken (*Les grecs de Cargèse [Corse]: Recherches sur leur langue et sur leur histoire*, I [Leiden, 1951], 299: No. 7; italics indicate Roman letters used by Blanken to render special features of the Cargesan dialect):

Rixe neró stê bórta sou nà pēsō nà gl’istrēsō,
 nà ’bró afromè tēs mánas sou na bó nà sè fil’ēsō.

Blanken correctly emends Tozer’s translation from “going up” to “going in.” For more on the Greeks of Cargese and their history, see Blanken, pp. 3–14 and 22–23, or his earlier *Introduction à une étude du dialecte grec de Cargèse (Corse)* (Leiden, 1947), pp. 14–24 and 32–33. Tozer’s publication of the distich precedes by a decade an abortive attempt to introduce standard Greek in the school at Cargese, through the use of “recueils de chansons” among other teaching aids (See Blanken, *Les grecs*, pp. 29–30; Intro., pp. 39–40).

Cuddle Buggy	Old Asthma (a crane shovel)
Devil's Disciple*	Old Crow (truck)
Dragon Wagon*	Old John (truck)
Dumbo (truck)	Old Tadpole (truck)
Falcon's Lair	Old Yellar (truck)*
Flat Foot (truck shovel)	Passion Pit
Full House Mouse (a Volkswagon)	Peter Dragon
Gang Banger	Playhouse Nitely*
Grey Ghost	Rapid Richard
Have Goodies—Will Travel*†	Rattler (truck)
Holy Terror	Reliable II
Junkyard Reject	Road Runner (car and truck)*
Leaping Lenat	Running Bear (truck)*
Little Red Wagon (truck)	Ruptured Duck
Little Thumper	Scab Patch Kid (truck)
The Little White Dove (truck)*	Scrabbling Crab
The Loser	Screaming Eagle
Maw's Ulcers (truck)	Sheik of Strit (truck)
Mickey Mouse	Shooting Star*
Minnie-Ha-Ha (truck)	Short Stroke II
Miss Carriage*†	Speedy Gonzales
Miss-Fire	Stardust
The Monster (a log loader)	Titty Pink
Mr. Everything	Traveling Man*
My Blue Heaven*	Widow Maker

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• *Religion-Centered Anecdotes of Ft. Sill.*—The following anecdotes were related by Mr. Jack Glover, antiquary and general artifacts dealer of Sunset, Texas. Mr. Glover has for years counted Kiowas of the Ft. Sill (Oklahoma) Reservation area among his acquaintances; stories of the present kind are still occasionally rehearsed by tribesmen now fondly amused by their people's early colorful "acceptance" of Christianity.

Although numbering only four, the anecdotes form a unit as designated by the title, and as such they complement a recent specialized gathering of Indian jokes by J. H. Howard involving an alternate spiritual road elected by many reservation Indians—peyote cultism. (See "Peyote Jokes," *Journal of American Folklore*, LXXV [1962], 10–14.) It is to be surmised that much Indian folklore of this transitional area as opposed to aboriginal character lies waiting for the recorder. Two of the anecdotes turn on communication problems encountered by early Ft. Sill missionaries. Entertainingly in this vein, Mr. Glover remarks:

When the first preachers came to Ft. Sill, not many Indians could speak even